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A
SERMON

Preached at the

ASSIZES

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LEICESTER,

MARCH 19. 1685.

Being the *County-Court*, also when the
Nobility and *Gentry* met to chuse
their *Knights* for the *ensuing Parlia-*
ment.

By *Richard Holland*, A. M. and Rector of *St. George's*
Church in *Stamford.*

L O N D O N,

Printed for *Walter Kettilby*, at the *Bishop's Head*,
in *St. Paul's Church-Yard*, 1685.

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By Richard Hildred, A. M. and Rector of St. George's
Church in Stamford.

LONDON.

Printed for Walter Kennell, at the Dove in the
in St. Paul's Church-Yard, 1683.

TO THE
RIGHT HONOURABLE
THEOPHILUSE Earl of **HUNTINGDON**,

Lord *Hastings*, *Hungerford*, *Botreaux*, *Moels*,
Newmarch and *Molins*, Captain of the
Guard of *Pensioners*, and one of the Lords
of His Majesty's most Honourable Privy
Council.

May it please your Lordship,

THis Discourse preached at the *Assizes*
at *Leicester*, and now Printed at the
Request of the High Sberiff, Grand
Jury, and other principal Gentry of the Countrey,
I presume to lay at your Lordship's Feet, and hum-
bly beg for it and the Author your Lordship's
Friendship and Patronage, which my Relations
never wanted from your noble Ancestors. Nothing

The Epistle Dedicatory.

but its Plainness, Honesty and Loyalty could recommend it to the Auditory, consisting most of your Lordship's Tenants and Neighbours; and those Recommendations, I am sure, will welcome it to your Honor; which therefore I most humbly entreat your Lordship to accept as a Testimony of a grateful Mind, for those manifold Favours which my Relations for many Generations have received from your honourable Ancestors; and for those I have so often, and so lately experienced myself from your Lordship; and as an Earnest and Pledge that I shall always behave myself as becomes

Your Lordship's

Most obliged,

Faithful, and

obedient Servant.

Richard Holland.

EXOD. 14. Part of the 13th. Verse.

*Fear ye not , stand still, and see the Salvation
of the Lord.*

THE Words are part of a Speech,
made by *Moses*, that *Royal Captain*,
of a peevish and murmuring People,
the *Israelites*, to quell their *Jealousies*, to stifle
and remove their *Doubts*, when they labour-
ed under some dreadful *Apprehensions* of most
dismal *Ruine*. They were now indeed in *O-*
bedience to their God's *Command*, and under
the *Conduct* of their wise and great *Prince*, up-
on their *Journey* out of *Egypt* ; but the *Egyp-*
tians plot against them, and pursue. *Pharaoh*
storms, and resolves their *Overtbrow* ; and
they thought themselves in no great *Likeli-*
hood of making an *Escape*. They had just
encamped near the *Sea*, weary and dissatisfi-
B ed.

ed. *Pharaoh* and his mighty *Host* come thundering after them ; the *Waves* of the Sea roaring before them ; their *Hearts* fail, and they look for *Destruction*.

In this desperate *Case* the *common People* begin to repine ; they repent now of their promis'd, hopeful *Freedom*, with again their own *slavish Condition*, with *Garlick* and *Onions*, to be commanded by, and serve the *Egyptians*. There was nothing nearer, they thought, than *Destruction* ; and tho' they had oft seen the *Salvation* of God ; tho' they had been oft rescued from the *Fury* of their *Enemies*, by unexpected *Means* ; tho' they had so oft gloryed in *Wonders* and *Miracles* for their *Preservation*, yet now their *Hearts* sink ; now they almost refuse to be comforted, and begin to quarrel with their *Governors*. *Moses* is blamed ; and thought hard of, as necessary to this their *Misery* : Yet in this great *Stress* he encourages them to keep up their *Spirits* ; informs them of their *Duty*, endeavors to remove their *Jealousies*,

lousies, and allay their so furious despairing *Passions*, & administers comfort to them in these words: And *Moses* said unto the People, *Fear ye not, stand still, and see the Salvation of the Lord.*

This Subject then, I presume, as proper for our present *Thoughts*, since there are amongst us those that will have low *Hearts*, and jealous *Minds*; tho' they have as little *reason*, nay, much less than these *Israelites* in the *Text* had. Men that are apt and greedy to suspect, that lie in wait to fear, and doubt, and surmise, notwithstanding the late *Royal Words* of our most *Gracious Sovereign*, so much of kin to these of *Moses*. Words not only of the wise, but resolute also, and unalterably brave; and such words (tho' nothing can add *encouragement* to the truly *loyal* and *obedient* to be so, but their *Duty*) yet they are such words, as must needs refresh all honest thoughtful *Souls* for the *Loss* of our late *King*; a *King* of *eternal* and *unvaluable Memory*; tho' never here enough *honored* and *obeyed* whilst amongst us.

We have indeed lately had dreadful *In-*
sinuations and *Amazes*, *Stories* of insulting proud
Egyptians, and their *Curses*, more dreadful than
Israel ever heard of all their 400 years of *Bon-*
dage. Nay, even amongst our selves, we have
 had perfect and true *Discoveries* of whole *Bands*
 of *Conspirators*; *Gebal* and *Ammon*, *Amaleck*
 and the *Philistines*, *Herod* and *Pontius Pilate*,
Turk and *Jew*, *Atheist* and *True Protestant*, all
 associated, and threatening us with their *Tyran-*
ny. 'Tis true, *Israel* was oft delivered, and at
 the Expence of *Wonders* too; so have we
 been: And those Old *Egyptians* grew but
 more desperate when they saw those *Delive-*
rances, and received such confounding *Defeats*:
 So have we had Cause enough to suspect of
 our *Egyptians*, that their *Hearts* were harden-
 ed also, when we saw them go on so proudly,
 so impudently, notwithstanding so clear *Dis-*
coveries and *Confessions*, and continue so con-
 fident in their *Methods* of *Cruelty*, of *Flattery*,
 of *Injustice*, of *rebellious Obstinacy*; and that that
 baulk'd

baulk'd at nothing that's *sacred*, that's *sinful*, that's *great*, *rich*, or *plausible*, to work out their *bellish Designs*.

And then, when these Men had spread abroad their false and scandalous *Rumors*, we were as apt to have desponding *Thoughts*, as the old *Israelites* had. We, like them, would believe idle *Tales*, and embrace, and listen to *disloyal Whispers*, and were apt to conclude *Truth* in their lying *fanatical Insinuations*, even to the discouraging of the most *mild*, *merciful*, and *gracious Prince*, the over-turning, and indeed excluding of our sound *Faith*, loyal *Hope*, and christian *Charity*. We were as ready as those timorous Sons of *Jacob* were, to affront and scandalize our *Profession* by too low and mean *Apprehensions* of our *Condition*, by fearing and despairing of God's *Favor*, by distrusting his *Protection*; and began to hammer out new *Projects* of Security and Defence, which were not only unlawful, and in themselves cruel; but abominably *ungrateful* and *rebellious*: *Projects* which

which God no where commanded, good *men* never thought on, the *World* was never better for, and *Reason* blusht at.

For when we forsake our God, the God of *Mercy*, and leave the *Covert* of his *Wings*; when we begin to distrust his *Governance*, and way-lay his ordering of *Affairs*, when we pretend by unwarrantable *Designs* of our own, to lay unlawful *Scenes* for *Peace* and future *Safety*. Thus when we despair of, and fly from God's Protection, we make haste to *Ruin*; we run briskly to our own *Destruction*, and shall hardly stop till we come in that *bottomless Pit*.

And one of the first *Steps* in that *Journey*; the first *Lasb* is generally at the *Government*. We no sooner grow afraid of *Security* under *God*, we no sooner have such low *Apprehensions* of him, but we become uneasie at his *Vicegerents*: Our *Governors* presently trouble us, we make them to be most i'th' *Fault*; and then for *Bills* of *Exclusion*, and *We will not have this Man to rule over us*; the *Consequence*
of

of which, is, that instead of every: we think much to submit our selves to any *Ordinance* of Man, tho' we know our selves obliged to it even for the Lord's sake.

Just thus these *Israelites*, when they look'd back, and saw the *Egyptians* first grew sore afraid, v. 10. and in the next ver. they fly in the *Face* of *Moses*, accuse him for helping forward their *Destruction*, and opprobriously upbraid him, tho' their *rightful* and *honest* Leader, ver. 12. To which he meekly answers in the two next *Verses*, and endeavors to appease their unruly *domineering Passions*, to assure them again of the *Care* and *Assistance* of the *Almighty*, and recommend to them the Duty of that *Juncture* which is most emphatically contain'd in the words to be discours'd of, *Fear ye not. stand still, and see the Salvation of the Lord.*

The word in the *Septuagint*, which is here translated *Fear ye not* (*Deipnoim*, from *Deipno*) is derived from a word, which signifies *Presence of mind*, and *Hope*, as well as *Boldness*.

This

This sence then is implyld, *Be ye not so dismay'd at these Threatnings, and pursuit of your Enemies, confide you in your God, who has put you upon this Journey. He has delivered you oft, and now you are doing his Commands, be assured he will assist and secure you. Put your Trust in him then, and go on; mind your own Business. And now that you are thus awakened by their Approach, do not suffer any sneaking, and low unworthy passions to prevail over you; don't run into any Exorbitance to secure your selves, as if God was not able to do't: Be but patient a while, and you shall see the Salvation of God.*

From the words, with Allusion to our present *Circumstances*, and this whole Story, I take leave to discourse of these *Propositions* :

1. That while we are doing what God requires of us (tho' we have *noise* of many *Enemies*; tho' their *Designs* be deep and cruel against us, and tho' we seem to be in great *danger*) we ought not to subject our selves to vile *Passions*, to *Fears* and *Jealousies*, but be courageous,

geous, and stout, and lively: *Fear ye not.*

2. That in the midst of these imminent dangers, and great *Appearances* of *Evil*, we must by no means embrace any unjust unlawful *methods*, tho' for our own *Security* and *Preservation*; but rather, *Stand still.*

3. That *We*, the *Israel* of *God*, thus doing our *Duty*, and retaining our *Integrity*, have the greatest *security* imaginable, that our *Enemies* shall not prevail over us; but *We shall see the Salvation of God.*

1. They that do their *Duty*, have no reason to be afraid of any thing, when *Moses* says, *Fear ye not*, to the *Children of Israel*, he does more than imply thus much, *Why should you, of all men in the World, why should you be dismayed, and fear an Overthrow, when the Honor of your God is so much concern'd? Why should you be afraid, when those that pretend against you, declare against God? Has not God been wonderfully kind, and faithful to you hitherto; and have you any reason to doubt but he will be so still? Has*

he not dreadfully resented all those Egyptian Affronts, and esteemed their ill usage of you, as fighting against himself? Has he not returned their Flouts with Plagues that amaz'd the World, that daunted their Pride, that confounded their Devices? And has he not declared, that all that was done, that they might know that he was the Lord; and because he would get him Honor upon Pharaoh, and upon all his Hosts, upon his Chariots, and upon his Horse-men? v. 17, 18. Does God take pleasure, think you, that bloody men, and deceitful, that dishonour God, and blaspheme him, that would root out those that are honest and obedient, and that worship him in Spirit and Truth, should prosper in their Designs against him and his own People? Has God forgotten to be gracious? or is he willing his name should be had no more in remembrance? Will he suffer his chosen to perish, for whom he has declared so signally, to whom he has assured deliverance so honourably? 'Tis true, our Enemies, these Egyptians that pursue, are many, are bitter and invete-

rate too, and hate our *Worship*, and our *God*, because we flourish, and they fall before us: We know their *Kindness*, if we were in their *Power*, and what *Mercy* we were like to receive at their hands; but tho' they be thus malicious and cunning, tho' they exalt themselves, and are mighty, our *God* is mightier: He that fights for us is the same yesterday, to day, and for ever; a revenger of his *Adversaries*, a rewarder of his *Friends*, and willing *Subjects*, and will never leave them, nor forsake them. Be not you tormented then, you that are the *Care* of so tender, and so mighty a *God*: You that have assurance of protection from one that is able to deliver you, that has deliver'd you oft, and still will deliver you, if you rely upon him: Fear ye not.

Holy *David* needed no such encouragement as this; and 'twas shameful that these his *Ancestors* did. He, when he was plotted against by many and mighty *Foes*, hunted into *Rocks* and *Dens*, and threatned with the severest fortune, ever received *Comfort* from, and delighted himself in his *God*, and rebuked, and chearfully

fully quicken'd a thoughtful desponding heart. *Why art thou cast down, O my Soul? Why art thou so disquieted within me? Trust in God; for I will yet praise him, who is the help of my Countenance, and my God, Ps. 42. And again, I will not be afraid of ten thousands of people that have set themselves against me round about. Salvation belongeth unto the Lord: Thy Blessing is upon thy people, Ps. 3.*

This ought to have been old *Israel's* Sence: For by unmanly fears and doubtings, we scandalize our Religion, and dishonour our God; when we make our selves Cowards instead of Conquerors, and dwindle our Christian Courage into Fears and senceless Amazements, we fly from our Colours, we run away from our God; we disbelieve his goodness, and distrust his assistance; we accuse either his Power or his Will, and call in question his Mercy, and seek help from our selves by our unworthy Doubts and Suspicions of Evils; and consequently we forfeit his Protection and Assistance. Nay,
and

and besides, by this timorous *Disposition*, we court all our *unhappineſſes*, and complement even what we are afraid of: We anticipate Miseries, thoſe that perhaps, *but may be*, and make them our own, before they have any Being at all; and are overtaken by them, even while they are aſar off; and 'tis vaſt odds would never approach any nearer. Theſe *melancholy Apprehenſions*, low dejected Thoughts, do always debase the *Man*, bely his *Condition*, awaken his *Diſſatisfaction*, create and encrease his *Sorrows*, ſometimes even to utter *Ruin*, as ſome we have heard of that have died for fear of Death.

But a Chriſtian generous Courage, a brave undaunted *Valor*, beſides that, it baffles all baſe Attempters, and beats off both real and imaginary Evils, beſides that, it is thus profitable for *Man*, ſo in a ſence it honors God, and proves a holy *Veneration* of him: For, when we truſt our ſelves in *danger* upon his ſcore, when we are courageous at the *approach* of *Evils* that are called deſperate, and yet keep on
doing

doing our Duty, we prove that we believe God's *goodness*, that we confide in his *Mercy*, that we reckon him as he is true and faithful.

He was pleas'd to lift us under his *Banner* against *Sin*, the *World*, and the *Devil*. He commanded us to fight his Battels, not sneakingly to fear, plot to save a whole Skin, or run away; but to continue stout and undaunted to the end: And he has promis'd his *Assistance* to maintain us in his *ways*: He has assured us to be *Conquerors*; has made our *Rock* so strong, that the Gate of *Hell* shall not prevail against us.

Shall a little *Thunder*, or blackening of the *Clouds*, shall the roaring of that *infernal Enemy*, that goes about to devour: Nay, shall the rude Gatherings of the People, or idle *Whispers* of the uneasie ever be able to force us from our *Posts*, our *Security*, from relying upon God? No sure: That *Lion* is chained, the *Thunder* shall go over our Heads, and those *Clouds* will quickly be dispers'd; and tho' they break, and drop upon us, it should be for *Refreshment*

ment in our *Holy Warfare*: Tho we feed on *Tears* for a while, and eat the *Bread of Affliction* (and His *Sacred Majesty*, I hope, will pardon us, that we are yet forced to continue that *affectionate Sence* of our late most dear and incomparable *King*) yet we have better *Hopes* than to distrust our God, to subject our selves to any slavish *mistrusts* and *doubtings*: For those *Tears* will be turn'd into *Joy*; those *Afflictions* will work for us an exceeding and eternal *Weight of Glory*.

And we are assured, that if we keep our Ranks, if we mind our own Concerns, if we observe the Commands of the *Captain* of our *Salvation*, if we keep true to the Duties of our *Religion*, the *Defence* of which we have fresh *Assurances* of from our *Gracious Sovereign*, we shall be usher'd to *Eternal Comforts*: For these few short, and but seeming Evils, we shall triumph in *Glories*, in real *Happineses*, in heavenly *Crowns*, when this *Life* shall be swallowed up of *Immortality*.

In

In a word, we should remember, That the *Author* and *Finisher* of our *Faith*, the ever blessed *Christ Jesus*, has taken away the *sting* of all *Afflictions*, and of *Death* it self; and consequently remov'd all Fears and Doubtings out of their way that follow him. He knew well enough all his Enemies Plots, and had sufficient proofs of their inveterate *Malice*, and needed none of them to tell him what they intended against him, or what he was like to suffer from them. He freely underwent it; fear'd them not: He submitted to his Father's Will and Pleasure, and dreaded not to humble himself to *Death*, even the *Death* of the Cross. So those Holy *Men* and *Women* that followed him, those early Conquerors over Passions, and unruly Affections, who sacrificed their Lives to *Truth* and *Reason*, were so far from a sneaking cowardly *Temper*, that they rejoyced in their Tribulations, and gloried that they were counted worthy to suffer for Christ's Sake. Instead of *fearing*, they
loved

loved and complemented their *Tormentors*, and forgave them, and with cheerful Countenances and joyous Hearts, *caressed* themselves in those dreadful Flames that put an end to their Beings here. They performed their Duties, they minded the one thing necessary, they studied God's Honor, and the Salvation of their Souls, and continued true to their Religion; they awaited the *Divine Pleasure*, and gladly submitted, whether in *doing*, or *suffering*, for God's Sake, which if we do, we act like Christians, and shall die like such, and after that celebrate God's Honor with eternal *Anthems*, in the Society of that *Noble Army of Martyrs*. Which leads to the second Observable from the Text, and that is,

2dly. That in the midst of any great Dangers, and appearances of *Evil*, we must by no means embrace any unlawful *methods*, tho' in order to our own *Safety* and *Preservation*.

St. *James* says in chap. 2. of his *Epistle*, v. 10.

Whosoever shall keep the whole Law, and yet of-
D
fend

send in one point is guilty of all. He disobeyes God, and by that *Disobedience* forfeits his Mercies, and makes himself liable to the Wages of Sin. By any sinful Act we disclaim God and his *Protection*: We court the Devil and his *Assistance*: We abandon true Light, and must expect the *End* thereof to be the *Reward* of the *works* of *Darkness*: For there is no *congruity* betwixt *Christ* and *Belial*: We cannot serve two Masters: while we cleave to one, we must forsake the other.

God is our *hope*, and our *strength*; and he is a present *help* in time of *Trouble*: He is able to save, and while we keep true to him, he will be on our Side: But then he expects that we be always true to him, that we hate every evil Way; that we depend upon his *Assistance*, and do the *duty* of his most faithful *Servants*; draw *comfort* from him only our chief *Fountain*, and not *hem out unto our selves broken Cisterns that can hold no Water*.

No pretensions whatsoever can hallow an
unholy

unholy Act: Shall we do *evil* that *good* may
 come on't? Shall we *sin* that *grace* may abound?
God forbid: (said the Apostle) And indeed
 none say otherwise, but those present grand
Enemies of our *Order*, and our *Lives*, the *Je-*
suits, and those *bejesuited Dissenters* from our
 Church, tho' of many *Sects*. The former sort
 do but weigh, whether the good that ensues,
 overbalances the Evil of the *Undertaking*,
 and then all's well; and themselves will al-
 ways be Judges in the case; which is no soon-
 er determined, but those terrible *Bulls* begin to
 thunder: *Princes* and *Nations* are *anathema-*
tized, Kings dethroned, and People absolved
 from *Allegiance*, and *Hereticks* must be *pickled*
 in their own *Blood*. All this, and much more,
 they pretend, is lawful for God's sake: They
 may do't, they say, to promote the *Honor* of
Holy Mother-Church: And by the other sort
 the very same things have been done, and re-
 solutely design'd to have been done a second
 time in this *last Age*. They say, That *Domini-*

on is founded in Grace; and where the *Prince* does not in all points humor them, they think they do well to take him off, and then want nothing but their *Arms* and *Leaders* to encourage them to *Rebellion*; and this they pretend for *Conscience sake*, and to advance the *Kingdom* of *Jesus*.

Job's Friends thus triumph'd over him in a *sanctified way*; they made use of the *Name* of the *Lord*, and told him *God was his Enemy*: They called his *Truths* *Lyes*, and blamed him for *multitudes* of *Words*: they esteemed his honest *Advice* *Mocking*; and with *Fanatical Cant* and *Zeal* pretended to expostulate with *God*, as in *chap. 11.* of his *Book*, to whom in *chap. 13. v. 7.* he thus replies, *What, Will you speak wickedly for God? Will you talk deceitfully for him?* Certainly *God* expects it not: He never intended his *Temple* should be built by throwing down the chief *Corner Stone*: He never design'd his glorious *Kingdom* should be at all advanced by any of the *works* of *darkness*.
With-

Without doubt, we have a very strange *Notion* of God, if in any *Danger* we fly to the *Devil* to secure us: For all that is good God can bestow on his Servants, and free them from all that is evil: Whatsoever is worth the having, the *Sovereign* of all has in Store for his Subjects: The goodness both of Himself and Creatures, the Forces of *Heaven*, *Earth* and *Hell* too, he rules as he pleases, to his own good purposes; and at ease can frustrate the most *malicious Resolves* of the worst of Men, and Correct all their *noisome Qualities*: He can turn *Fury* into *Peace*, *Malice* into *Quietness*, *Revenge* into *Love*, *mischievous Designs* into *Order*, and extract out of all, *Glory* to himself, *Benefit* to his Church, and true *Satisfaction* to his Servants: And all this he has promis'd. When we sin then, to secure our selves, we become either *Atheists* or *Infidels*; we either disclaim God, or disbelieve him.

But those that truly serve him, are so far from being disheartned at *Persecutions*, that they

they glory in them for Christ's sake: And they know, that if evil Men be admitted to be *Executioners* of God's *Royal Will* and *Pleasure* (as in the late *Rebellion* they were) 'tis no less suitable to his *infinite Wisdom*, and their *Advantage*; and it may be for this good end (amongst others) that the *world* may know, that God is not paid with *Eye-service*; but those that attend his Courts, that give themselves to his Commands, love him so well, as to be content to suffer for him; *So that others seeing their good works may glorifie their Heavenly Father.* And 'tis not sordid *Wealth*, or flattering *Peace*; 'tis not fond *Pleasures*, or the world's *Repute*; 'tis not a few *Sufferings*, nor especially the *Noise* and *Suspicion* of them, that can make them sin against God, and turn them from the *Love* of their Master and his Commands. *Briars* and *Thorns*, *Lyons* and *Bears* may lie in their way, but shall never cause them to stumble; the poyson of *Asps* may be design'd them, and prepared, *i. e.* *Scandals*, and *Reproaches*,

ches, and *Affronts* ; and the Cup of *Gall* and *Vinegar* may be given them to drink, but not prove *Bitterness* to their *Souls*: They can still be patient, and cry out with their Saviour, *Not my will, but thine be done*. They are above the World, its *Baggs*, *Titles*, *Possessions* and *Ease*, and therefore not moved with the Loss of them: They sin not, tho' they receive *Poverty* and *Disgrace*, *Hunger*, and *Nakedness*, and *Perils*, knowing, that nothing, nor no one shall be able to hurt them, while they are followers of that that is good.

In short, they will be very true to, and serve their Master thro' the whole world of *Miseries*, if in *Egypt*, if in the *Wilderness*, in *Babylon*, or under an *Inquisition*, or the most solemn *Covenant*, since they know that there is a *Canaan*, a *Land of promise*, whereto they are going ; where they shall be free and undisturb'd above, all Fears and Jealousies, and know these Sorrows no more. Which leads to the last Considerable in the Text ; and that is,

3. We the *Israel* of God, if we thus do our *Duty*, have the greatest *Security* imaginable, that no *Enemies* shall prevail over us; but *We shall see the Salvation of God*. In endeavoring to evince which, I shall now only mention these two among the many *Arguments* usually offered: The 1st. is taken from that *Resolution* of Almighty God, *To secure his Church and People in general*: The

Second, From those many Instances of his *care*, in the *Preservation* of this our *Worship*, this *Religion* reform'd and practis'd in the *Church of England*. For the

1st. God has resolved to secure his *Friends* and *Servants* in all Ages of the world. The *Dragon* and his *Angels* were quickly busie to afflict and assault the *righteous*; but no sooner began that *Rebellion*, but *Michael*, and his *Angels*, were raised, commissioned, and sent against them; and they cast out that great *Dragon*, overcame that old *Serpent*, called the *Devil* and *Sathan*, which deceiveth the whole *world*,
and

and his *Angels* were cast out with him, *Rev.* 12 8.

Wonderfully remarkable has been the *Security* of God's People from the *Creation*; and that Instance of the *Israelites* none are unacquainted with, when those many, and so wonderful *Plagues* were inflicted upon the *Egyptians*, and still they were free, brisk & lively, not one feeble person among them: And Christ has told his *Disciples*, *He will be with them to the end of the World*: He walks in the midst of the *Candlesticks*, and he that hath placed them, never ceases to watch them: He hath his *Stars*, his faithful *Servants* in his Right Hand, where they are safe, and is resolved of all those God hath given him, he will lose none: But lastly,

2dly. We have great Hopes and Encouragements to expect the *Salvation of God*, if we be true to our *Religion*, since we have so oft experienced his great care in the *Preservation* of this our *Reform'd Church*. It has hitherto triumph'd over all those so damnable *Assaults*,
E those

those deep hellish *Contrivances*, and desperate *Attempts* of its most subtle and malicious *Enemies*: That neither *Invasions*, nor undermining *Plots*, nor bloody *Massacres*, nor private *Affassinations*, nor (as was last designed us) all these associated together, that not any thing, nor all that's devilish, tho' invented with the greatest *security*, carried on with most wonderful *Secrecy*, enforced by those important *motives* of *Religion*, of *Merit*, of *Envy* of *Pomp*, *Grandure* and *Conscience*; that these should all be quash'd when there appeared the greatest moral probability of succeeding, the Church remaining secure, not jealous, but otherwise charitably disposed to most, if not all those *A-bettors*; that notwithstanding all these, this Church should be maintained, its Honour defended, the *Plots* discovered, the *Enemies* ashamed, and the *Villany* it self hated and disowned: All this cannot be seen without a Wonder; this cannot be solv'd, but by the *Powrer* and *Goodness* of him, who only is able
to

to deliver us. It evidently proves, that God is not so weary of our more hearty fervent *worship* and sounder *Faith*, as instead thereof to be willingly serv'd with false, formal, or slovenly careless *Addresses*. As he scatter'd that brave *Armado* with the *Breath* of his *Mouth*; as he sate in *Heaven*, and laught at *Powder* and *Faggots*, and *undermining*, and brought to *light* those *deeds* of *Darkness*: As by his great *Providence* he has since discover'd these late cruel and dreadful *Designs* of *men* amongst us: As he has dissolv'd *Covenants* and *Associations*, and brought to nought *Bills* of *Exclusion*; so we have great hopes he will go on *conquering* and to *conquer*: For he that keepeth *Israel* neither slumbers nor sleeps: He sees the *Designs* are against *him*, his *Honor*, his *Worship* and *Government*. He is challenged to the Field. *I will up then, says God, and avenge me of my Adversaries; those that will not I should reign over them shall be slain before me.*

To Conclude, While there are *Arms* of
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Mercy, and *Bowels of Compassion*; while there is a God that judgeth in the *Earth*, he will be the *Safety* and *Preservation* of his *Church* and *People*: And 'tis only required of us to be godly, if we would be happy; to be true to our *Religion*, if we would have that secured to us: Then it would defend both it self and us: Then we should be for ever blessed: Then all our *Enemies*, the *Enemies* of our *King*, and of our *Church*, as by *Law* establish'd, the *Enemies* of our *Peace* and *Order*, who under the specious *Pretexts* of *Religion*, and *tenderness of Conscience*, thirst after our *Confusion*, our *Ruine*, and our *Blood*, would howl in envy, and despair in *Solitariness*; tho' they roar as *Lions*, and raven it as *Wolves*, and rest not Day nor Night, like the *Devil* and his *Angels*, shall in the end prove their own *Tormentors*, and vent their *Curses* on themselves. And our *Church*, that has *Christ* for her *Head*; that has *Reason*, not *Money*, or worldly *Interest* for her *Rule*; *Charity* and *Peace*, not *Revenge*
and

and *Murder*, *Patience* and *Meekness*, not *Mischievous* and *Cruelty*, *Obedience* and *Love*, not *Rebellion* and *Hatred* for her Doctrines: This Church shall not keep *Silence*, but repeat her *Songs of Deliverance*: This Church shall triumph with that true *Divine*, *Rev. 12. 10. Now is come Salvation and Strength, and the Kingdom of our God, and the power of his Christ*; for the *Accuser of our Brethren* is cast down.

There remains now only a *Recommendation* of those honest just Endeavors, to save our selves, and discover the *Ginns* of our Adversaries, which we have express *Warrant* for from *Almighty God*. There are *evil, factious, discontented*, and *quarrelsome* Spirits amongst us, that are the *Troublers* of our *Israel*, that would tear us in pieces, dissolve the *Government*, and shipwreck our *Peace* and *Safety*. They would do with our whole Nation as the evil *Spirit* did to that poor Man's Son, mentioned *St. Mark 9. 9*. And that our Land may be dispossessed of them, let us observe our Saviour's words,

words, when he was about to cast out that unclean pernicious Spirit, *This sort* (says he) *comes not out but by prayer and fasting.* Other things, 'tis true, are required of our *Governors*, the *Prudence*, *Courage* and *Vigilance* of whom at this time so honourably and eminently appearing, makes it impudent in any to pretend to direct them. But for us of the same *Level* with these discontented murmuring People, this is not only the most justifiable *Method*; but for this season more especially worthy of our *Thoughts*.

Let us then continually beg of God, That his *Protection*, his *Deliverance* may be continued to us: Let us all heartily pray, That he, who is the God of Peace, would maintain *Peace*, and *Love*, and *Charity* amongst us now and ever: That he would root up all those *Seeds of Sedition*, of *Rebellion*, of *Schism*, that are sowed and grow up amongst us: That he would dispossess our Land of all those evil Spirits that are enter'd into it, those *Legions*

gions that lurk in *Dens*, and *Holes*, and *Corners* of the Earth, on purpose to amuse and affright us from our *Duty*, and then devour us; so that Men amongst us may sit cloathed, and in their right Minds, *glorifie God*, and *sin no more*: That *Righteousness* and *Peace* may kiss each other amongst us; that *Truth* and *Order*, *Love* and *Loyalty*, *Justice* and *Mercy* might dwell with us to the last: And that he would grant to our Gracious Sovereign a long, glorious, and peaceable *Reign* here, with the *Hearts*, *Affections*, and *constant Prayers* of all his People, and hereafter *eternal Rest*, with a *Crown* of *immortal Glory*.

And then for *Fasting*, would we be free from all Evils, the Evils of Fears and Jealousies, and still live in Peace and Safety; would we enjoy our most excellent *Religion*, and uninterrupted *Quiet*, we must subdue all *Lusts* and *Passions*, all inordinate *Desires*, vain *Love*, and silly doating upon earthly things; that our Souls may not be darken'd or clouded
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with them, but in purity declare the Honour of God; that our minds may enjoy the Fullness of Pleasure, the everlasting Good, being kept pure and clean, swept and garnished, and God himself may delight to descend and enter into us: Then would he for ever defend us: Then should our King rule in Joy and Safety, and we obey in Peace and Plenty: Then should all our Enemies sneak and be ashamed; but we fear not, be bold as Lyons, and our Prince should live to see all his enemies scatter'd, the Government for ever secured, and such a Peace commenc'd as shall be above the Power of *Rome*, *Geneva*, or *Hell*, to quash or null it. *Which God of his, &c.*

F I N I S.